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THE MEANING OF SALVATION THROUGH CHRIST

by

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Chosen Christian College,

Korea (Graduate Diploma 1930)

Thesis

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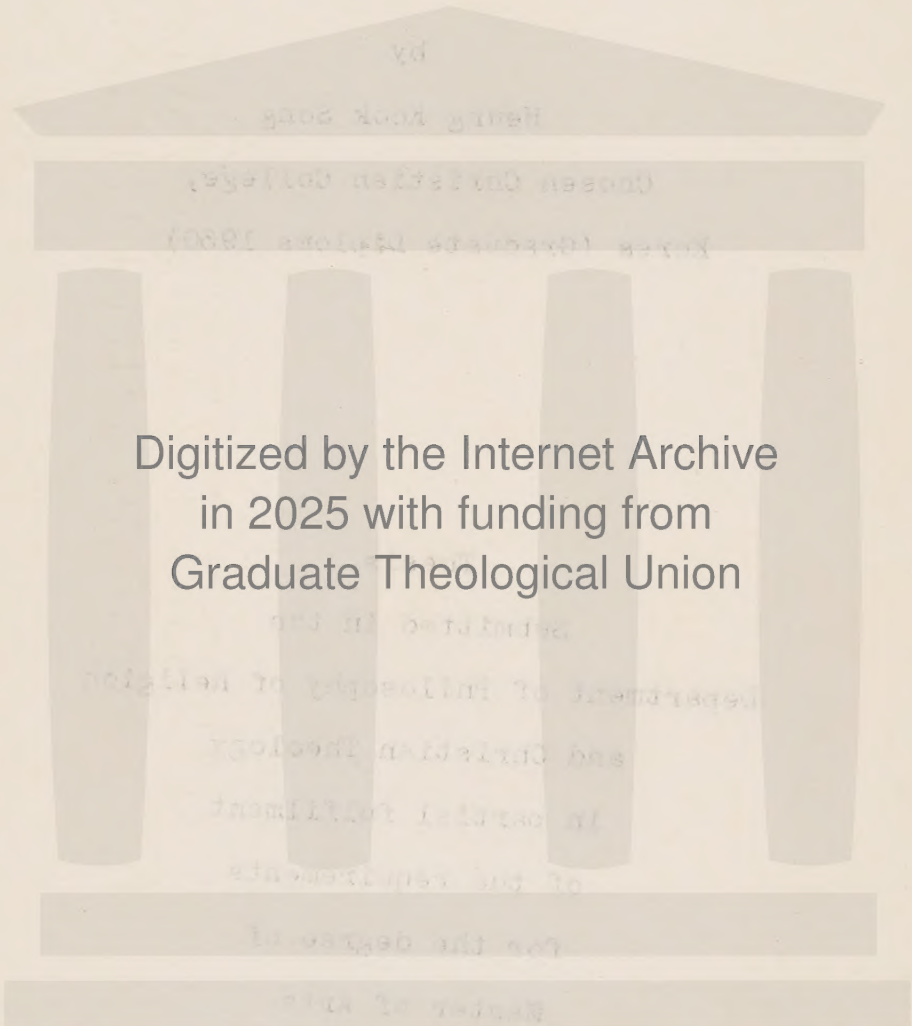

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INTRODUCTION

I have faced in my life many crises moral, spiritual and physical. In all of them Christ has been my helper and deliverer.

Many a time I have passed through serious sicknesses which led me to the point where I could look into the dark abyss of death. I could not help facing it without extreme fear and disappointment -- fear of death and disappointment with my past life. These crises were to me an occasion to reflect on the failure and unworthiness of my past life. And this sense of failure naturally produced in me a strong desire to live, not so much for the sake of living as for the sake of compensating for my past failures. My desire was, of course, transformed into an earnest supplication to God. And finally, through divine help, I was delivered from these times of stress. Now when I look back I feel that it was the divine hand tempering me in the furnace of physical pain for the advancement of my inner life. For after every such crisis I experienced a renewal of my spiritual life, and as a consequence rededicated my life to the service of our Lord and of my fellow men.

Many times also in my life I have faced serious temptations which lasted sometimes for only a short time, at other times for a prolonged period. When I look back upon those temptations, I can see that they arose out of purely selfish motives and desires. They were the assertion of my

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lower self against my higher, of the animal in me against the spiritual and of the sinful nature against the divine. With what power the lower, animal and sinful in me warred against the higher, spiritual and the divine! It, like a hot tongue of flame, blighted my inner life and drove me to that bottomless pit where all those defeated in moral and spiritual battle are imprisoned. What a hopeless and desperate thing it would have been if Christ, who had ever been my helper and supporter, had not taken my side in the battle! He empowered me and helped me to win the battle. Through Him I could become "more than a conquerer."

This experience is not mine alone but has been shared by Christians through nineteen centuries. When they were helpless, weakened and defeated they looked up to the Christ on the cross who won the victory over sin and death, and were delivered. They were thus able to rise above the temptation and power of their lower self and march on toward the better, higher and nobler life. They found in Christ power to conquer. They found in Him a way of freedom, of life, and of eternal victory.

Christ is the power for victory and the way of life not only for individuals but also for society. Once the spirit of Christ controls the life of society the kingdom of God will surely be established on earth. Social evils of whatever sort they may be, can be overcome only by applying the Christian principle of love to the problems of social rela-

tionships. There can be no kingdom of God until the love, sacrifice and service, which Christ exemplified in His life, are made the basis of human relationships.

Christ is the power unto salvation, individual as well as social. Dr. Kagawa, the Apostle of the Cross, says:

> "There is at work in mankind, a Life, a Regenerative Power, to redeem society in all its hopelessness and sin, It is working to turn the corrupted universe upside down and once more lift up upward. Jesus clearly realized that this regenerative power was in Himself. It is a power which is regenerative rather than generative. It is not a one-way natural religion, it is a religion of salvation which makes a man right-about-face and be born again. Jesus pointed to himself as a revelation of this God of salvation."[1]

What is this power? What are the implications of this power? How can we appropriate it for our salvation and for the establishment of Kingdom of God on earth? To answer these questions is the purpose of the writer of this thesis. But limitations in time, in knowledge and especially in the knowledge of language (being an oriental) have prevented him from fully accomplishing his intention.

It was the writer's original intention to write a comprehensive thesis. But the above mentioned limitations again forced him to confine himself for the most part to

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[1] Kagawa, T., The Religion of Jesus, p. 25.

the idea of salvation in the New Testament. In fact it is in the New Testament more than anywhere else that he found an adequate and satisfactory idea of salvation. Any experience of new life which he may have had has been through the Christ found in the New Testament.

Chapter I

THE NEED OF SALVATION

Salvation is a fundamental human need. In fact it is the need of the universe as a whole. If the evolutionary theory is the right kind of explanation of the universe and the lives in it, it is one which explains the processes by which the universe and all living things in it move toward the ultimate goal, namely, salvation. For evolution, as I understand, is the upward movement -- a movement from the lower stage of life toward the higher and the better, from an inferior condition to a nobler one, and from imperfection to perfection. If this is evolution what other goal should it have but salvation. Salvation in its truest sense is not something to be given to man from heaven, ready-made, but it is a process upward, toward a better, nobler and fuller life.

Viewing salvation as such, every higher activity of humanity as a whole may be said to be the striving after salvation, and the history of mankind, a record in which the struggle and effort to obtain salvation is told. Let us then see how it is related to certain phases of human activity.

I. SALVATION AND SCIENCE

Science[1] is one phase of human activity for the betterment of human life. It arose to satisfy human need. The

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[1] The term "Science" is used here in its narrower sense, i.e., natural science.

origin of science is described in the Encyclopedia Britanica in the following way:

> "The beginning of physical science are to be sought in the slow and unconscious observation by primitive races of men of natural occurrences,... and gradually acquired mastery over the rude implements by the aid of which such men strove to increase the security and comfort of their lives. Biological science similarly must have begun with observation of plants and animals useful to man, and empirical medicine and surgery."[1]

So if the aim of science is to meet the human need it is clear that its ultimate goal is to achieve human salvation. It enlightens and liberates us from ignorance, from superstition and from the tyranny of natural forces, Science reveals to us the perfect harmony of the universe. It also reveals to us the vastness, profundity, infinity and mystery of the universe, which we are not able to exhaust in an attempt to comprehend it. So that it becomes our tutor to bring us to God who is all powerful, all knowing, and all present in the universe and who is upholding and directing it in order that the universe may reach the goal--which is God Himself revealed in Christ Jesus.

II. SALVATION AND PHILOSOPHY

The meaning of the term philosophy is not easy

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[1]Encyc. Brit. 14th ed. art. "science."

to determine. The original meaning of it is "love of knowledge and wisdom," and a philosopher, "one who speculates on the nature of things, existence, freedom, and truth."[1] The modern definitions of it are numberless. But if we may pick out some of the most outstanding ones, it is defined as:

> "The science of truths, sensible and abstract."[2]
>
> "The science of the relations of all knowledge to the essential aims of human reason."[3]
>
> "The attempt to think truly about human experience as a whole; or to make our whole experience intelligible."[4]

As we see, although there are many interpretations and definitions of the term philosophy, there is in them one essential thing in sommon which is philosophy's supreme demand for the accomplishment of its true mission. It is to interpret and understand the ultimate truth of the universe and the things around us in relation to ourselves, and the meaning of human beings.

Philosophy as such has a great deal to do with our life. For in order to have a meaningful and worthy life, it is of exceeding importance to know the universe in which we live and to know ourselves who live in it. It is, of course, true that we live before we know. But what a miserable life it is, a life which is lived before it knows anything! It does not always necessarily follow that

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land [2]The Century Dictionary.
[3]Kant Critique of Pure Reason (tr. by Muller) II. P. 719.
[4]Brightman, E.S., An Introduction to Philosophy, p.4.

we live a better life by knowing. Knowing, however, is at least a step toward a better life. It is in this sense that the Socratic maxim, "knowledge is virtue," holds true. "Philosophy," as Proffessor Brightman well puts it, "can promise its faithful student a better understanding of himself, of his fellow human beings and their thinking, of the real world, and of the value and purpose of life."[1] Philosophy, then, can not rid itself of the idea of salvation, as its ultimate goal.

III. SALVATION AND ART, LITERATURE, AND MUSIC

So science and philosophy exist fundamentally for human salvation. But these are not the only things which aim at salvation. Art, literature, music and every other human activity work toward the attainment of human salvation in the broad sense. Art, as the act of creating beauty, fulfils its mission in bringing forth and cultivating the sense of beauty on the one hand, helping us on the other hand to see in nature the hand of the one Prime Artist. Genuine and noble literature, in the form of poetry, the novel, or the essay helps us to understand human life more vividly and gives us vision. The noble spirit which pulsates within the works of the great personalities of literatures, edifies, ennobles and beautifies character.

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[1] Brightman, E.S., an Introduction to Philosophy, p.30.

It helps to nourish the inner man. It saves us. The function of music is no less edifying and ennobling than other activities of life. It is the wings of music, worshipful and prayerful, which carry us from the world that is ignoble and ugly to one that is pure, noble and beautiful.

IV. SALVATION IN MORAL AND SPIRITUAL LIFE.

But in no phases of human activities do men feel more keenly and earnestly the need of salvation than in their moral and spiritual life. It is not an easy thing to determine just what the genetic, psychological origin of religion in the primitive man was. Scholars seek the origin of religion in various things. Some seek it here, others there. But to whatever they may ascribe the origin of religion, this one thing is clear, that it is the sense of need, conscious or unconscious, physical or spiritual, which gave rise to religion. Man can not by nature live to himself, for he is from the first a weak, ignorant and incomplete being, physically, morally and spiritually. And this sense of weakness, ignorance and incompleteness forces him to reach out for help and guidance. Yet the need that was felt in the savage race was purely material in kind. As the late Professor Smith says, "primitive religion did not exist for the saving of souls but for preservation and welfare of society."[1] The savage races could

[1] Smith, W.R., Lectures on the Religion of the Semites, p.29.

never rise above immediate, temporal needs. To escape early death, to be free from natural calamities, to win victory over enemies, to hunt, or to gather in good harvests, were things that they were most concerned about. But the time came when they began to be concerned about the inner, and ethical life. The material prosperity and the deliverance from formidable, outward enemies could give them no inward peace and satisfaction. In spite of all this outward success they found dissatisfaction within their hearts. And the dissatisfaction was nothing less than the want of God, which the Psalmist so earnestly expressed saying:

> "As the hart panteth after the waterbrooks,
> So panteth my soul after thee, O God.
> My soul thirsteth for God, for the living God:
> When shall I appear before God?"[1]

And it is this want that led St. Augustine to exclaim: "Thou hast formed us for Thyself, and our hearts are restless till they find their rest in Thee."[2]

Men felt, however, that there was in their hearts and in their lives some barrier which prevented them from finding the soul's rest. It was the lower self within themselves. It constantly waged battle in their hearts, and made them prisoners in a dark and poisonous dungeon of sins, into which no light of life shone. It is this experience

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[1] Psalm, 42:1,2.

[2] Confession 1:1.

that led Paul to cry out, "Wretched man that I am! Who shall deliver me out of the body of this death?" The voice of the helpless penitent is heard from the palace of Assurbaipal, saying:

> "O my God, my sins are many, my transgressions are great,
> I sought for help and none took my hand.
> .....
> To my God, the merciful one, I turn myself,
> I utter my prayer.
> The feet of my goddess I kiss and water with tears
> O lord, cast not away thy servant."[1]

When we read this prayer we can not but feel how intense is his sense of guiltiness, and how earnest his desire for salvation.

This sense of guilt and the desire for salvation, however, was not common to the ancients, only. We, who live in the twentieth century, feel no less the sense and desire they felt. It would be too tedious to describe the wretched moral and spiritual conditions of our own day. Would not the sins of the Roman world, which Paul enumerated in his great epistle, be true, too, of our world today? Would there not be modern sins, to be added to the list, individual as well as social? As long as there is sin in the world it needs salvation. Man must be saved, or he dies, a death moral and spiritual which is more

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[1] Richards, G.W., Christian Ways of Salvation, p.9.

dreadful than physical.

If this is the condition of the world today, "Who shall deliver us out of the body of death?"

CHAPTER II

ATTEMPTED WAYS OF SALVATION

From time immemorial the earnest desire of men for salvation drove them to devise many ways of obtaining it. Every religion proposed one form or another of salvation. Let us briefly review the attempted ways of salvation suggested by various religions.

I. RITUALISM

This method was the most popular way among the ancient cults and even today among the less advanced religions. As the word itself signifies, it is an attempt to obtain salvation by observing accurately certain prescribed ways of ceremony. Generally the center of ritualism lies in sacrifice. The Sacramentalism of Roman Catholicism is another name for it. The value and defects of ritualism are obvious. When it is taken as the symbol of our religious experience it is uplifting and stimulating for our spiritual life. It has also communal and social value. But when taken literally it can not give us our desired end, which is fundamentally a moral and spiritual reality and not one of form. Ritualism, in the truest sense, has nothing whatever to do with the moral and spiritual. When we take it as a symbol it is no longer ritualism. Besides, it separates religion from our every day life. Salvation seeks to make our life

full of love, kindness, and similar virtues. In a word, it is to make us Christ like. But ritualism is too far removed and separated from our life for this. It fails to save men and women. The prophets of Israel, such as Micah and others, saw in ritualism the fundamental inadequacy of obtaining salvation and cried out for the essential requirement of a God-pleasing life.[1]

II. LEGALISM

Legalism is another way of salvation, which Judaism proper made its essense. We know well how strictly and punctually the Pharisees and the scribes kept the minute regulations of the Law, and how sternly our Lord repremanded their hypocrisy and externality. St. Paul was also of the same spirit as Jesus toward legalism. His epistles as a whole, especially the epistles to the Romans and Galatians, ring with the inadequacy of the Law for human salvation. This will be stated later in a fuller way. Outside of Judaism, both Legalistic and Popular Hinduism made this the way of salvation.[2] Particularly obeying the law of caste was essential for obtaining salvation. There is of course virtue in legalism. Professor E.F. Scott well stated the moral value of legalism. He says that "the

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[1] See Micah 6:6-8.

[2] Hume, Robert, E., The World's Living Religions, p.26-31.

effort to keep the prescriptions of the Law was a discipline in patience and self-mastery; that the training of the Law involved a habit of self-examination; that the conception of a life mapped out in all its details and subjected to the service of God is in itself a noble one; and that the observance of the Law gave a concrete meaning to the idea of obedience."[1] There are defects, however, which more than negate the positive values of legalism. First of all, legalism itself cannot touch the heart of religion which is to love God and our fellow man. Its emphasis is rather on the outward rules and prescriptions than on the spirit. Consequently it naturally leads to hypocrisy and superficiality in the religious attitude; so that one might outwardly seem to be upright, while inwardly full of evil thoughts and iniquities, as Jesus puts it. Secondly, legalism in the nature of the case leads men to keep the rules for the sake of rules and not for the sake of accomplishing the supreme end of life, which is to redeem human personality in modern terms or to save man, in Jesus' language. Thirdly, it leads men to an attitude of self-righteousness and arrogance instead of to humility which is a most important virtue in being saved. Lastly,

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[1] Scott, E.F., The Gospel and Its Tributaries, p.35.

it binds men under the bondage of minute regulations so that it makes men observe even the beneficient moral rules in an attitude of irksomeness and servility, instead of in a free spirit. Furthermore, almost all legalistic religion resulted in the production of the caste system which is one of the worst social evils. So that when legalism is made the heart of religion, it destroys the life of religion. It is not only futile for obtaining salvation but in a sense destructive.

III. MORALISM

From earliest times men tried to seek salvation by moralism or self-culture. This is an attempt to obtain salvation through absolute loyalty to the highest moral law which has its basis in the sense of "ought" in our heart which Kant emphasized in his moral philosophy. Moralism lays emphasis on man's effort rather than on some super human power for the achievement of noble character. It believes that man can save himself by his own effort. There are, of course, strong points in moralism. Its emphasis on human power would give a man confidence in himself to do good, and would encourage and help him to move on toward the goal, so that it would make him achieve the goal to a certain extent. Its emphasis on the universal moral law motivates one to live according to the highest standard of life rather than the lower self. Furthermore, the univer-

sality of moral law which the moralists claim, points to one intelligent, purposeful, supreme Author whom the moralists as such would not admit, nevertheless it is an inevitable corollary of that law. Yet there are weak points inherent in moralism, and because of these it cannot give us the ultimate and satisfactory salvation desired. First of all, it belittles the down-pulling power in our hearts which is equally powerful with the sense of obligation. As a matter of fact, we find this power to be stronger than the sense of obligation. Hense, unless there is reenforcement from outside we are doomed to be defeated in our moral battle. Such a strong man as St. Paul confessed his deplorable failure. This failure is our everyday experience, and we need no further proof of it. Secondly when once we fail we lose the confidence in ourselves to be victorious in battle, and this fact begets in our heart the sense of meanness and incompleteness which discourages further exertion. Lastly, to be loyal to the abstract law, no matter how successful we are in fulfilling it, does not give us the satisfaction of our dominant desire for fellowship with a supreme, unfailing, loving Personality. Moralism has the same weakness that modern humanism has. Personality develops in mutual relationships of persons, and the devotion to abstract principles is not so commanding in

building up our character as the devotion to a perfect person. One more thing to be added is that the moralist subordinates personality, which is the measure of all values, to moral law. The moralist insists on the obedience to moral law, not for the sake of improving personality, but for the sake of the law itself.

IV. ASCETICISM

In connection with moralism there is asceticism which is the search for redemption by living a life characterized in renouncing the material world. It may be classified as several kinds according to the forms and motives of the ascetic life. In all these the underlying principle of the ascetic life is that the world is evil or illusory and that redemption is to be achieved by escaping and renouncing it. It is based on Dualism. This is practised in Hinduism and Buddhism, and in Christianity it still lingers in the Greek and Roman churches. The renunciation of the material world, as the seat of evil, naturally led those who adhere to it into a life of fasting, celibacy, poverty, penance and solitude, as the proper means of salvation from the world. There is in it, of course, as in other ways of salvation, a certain strength. Its uncompromising spirit toward the evils of the world; its spirit of renunciation of physical welfare in pursuit

of spiritual and moral value; its life of quietness and meditation in communion with God, -- all these are the valuable forces in the achievement of a noble life. There are, however, undeniable weaknesses in it which are injurious to a healthy life, namely, the unhealthy and erroneous conception that matter is the home of evil; and as the consequence of it, its forgetfulness that our body can be the temple of God; its anti-social attitude and accompanying individualism and selfishness; its overlooking of the evils and sins of the world, for the destruction of which and the saving of humanity as a whole, our Lord came to the world and sacrificed his life. Furthermore, asceticism ignores the fact that human personality is perfected through social relationship. Those who practise asceticism do not realize that to love God necessarily implies to love our fellow men. Without loving our fellowmen, to say that we love God is more than absurd. Selfish aloofness has nothing to do with saving efficacy, no matter how much one thinks himself to be holy and pure in his life. Asceticism is not saving neither for the individual nor for society. Jesus, the only adequate Savior of the world, was not an ascetic. A savior ought not to be an ascetic in order to be a savior. And in order that one might save his life, he must lose his

life, not in a self-torturing way, but in a life of service and sacrifice. To my mind this is the only way of salvation for oneself as well as for society. Through service and sacrificial life our personality grows into perfection.

All these ways have certain elements of strength in them. But they are, nevertheless, by no means adequate for ultimate human salvation. Man is the child of God. But he is in sin. And if God is our loving Father, He would not let us go unsaved. He would surely provide some adequate means of saving man. To search for this is the task that we now face.

CHAPTER III

JESUS' CONCEPTION OF SALVATION

I. THE LIFE PURPOSE OF JESUS

When Peter was invited by Cornelius to tell about Jesus Christ, he commented upon the work and purpose of Jesus in the laconic phrase, "Jesus of Nazareth....went about doing good."[1] This is from the mouth of one of the three disciples who followed Jesus, his Master, more intimately than other disciples, from the time of his calling him on the shore of Gallilee up to the time when He had been put to death on the Cross, and had seen what He had been doing, had heard what He had been teaching. Peter understood the character of Christ's teaching and life work, partially in His life time, but more fully after Pentecost. Although he wrote nothing about the life of Christ in the way that the synoptists did, this single phrase adequately characterizes His life and work. For Peter, "the good that Jesus went about doing," was His saving work, as we see in the conclusion of his speech to the Roman centurion.

The Synoptic Gospels are in accord with Peter in this. A brief glance is enough to convince us that Jesus came into the world to save men. In the temptation story, for example, He stated His life purpose and method of fulfilling it in comparison with the demand of that age. In His answer to Satan "Man shall not live by bread alone,"

we can readily see that Jesus was saying:"It is not my purpose to give them bread alone, but the word that proceedeth out of the mouth of God." In the answer to the second temptation, according to Matthew, it is seen that "It is not by any miraculous way that I should and could convince and save them, but by the spiritual and educational." Likewise the third answer reflects His aim to save men from worldliness, and mammonism to a higher spiritual life, i.e., "to worship God and serve Him alone." These three dominant ideas are re-echoed in many places in the Gospels.[1] The message He delivered to the people, "Repent ye, and believe in the gospel," is what Jesus regarded as the requirement of salvation. He called the disciples to help Him in the fishing for men, i.e., in saving men, and in preaching the gospel and curing the sick. The passage He read from Isaiah in the synagogue of Nazareth, as He Himself commented upon it, he saw fulfilled in Himself. The heart of God toward the wayward son in the parable of the prodigal son no less reflects His own mind. He clearly indicated that not only His life but also his death, which is the culmination of His sacrificial life, was to be no less for the prime purpose -- to save

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[1]For the first temptation, see Mt. 7:25ff.,Lk.12:15, etc.
For the second " " " 12:38ff., 16:1ff, etc.
For the third " " " 6:19ff., 13:22,18:1ff, and Lk.12:16ff.

men from their sins.

II. SALVATION AS JESUS MEANT IT TO BE UNDERSTOOD

For Jesus the kingdom of God is, in a sense, the state of mind of a redeemed man, in which God is held supreme and His will is done. The divergent phases of it are explained by Jesus in many ways.[1] It is the supreme value that one should seek, at whatever cost.[2] But before one gets this treasure of extreme value, he must turn from the old standard of value and have a new one, Otherwise he would not realize its intrinsic value and would "trample it under his feet." Jesus called this turning of mind repentance or conversion. Hence the very first message that He preached, according to the first two Synoptists, is "Repent ye, for the Kingdom of God is at hand" (Mt.), or "the Kingdom of God is at Hand: repent ye,..."(Mk.)[3]

The word "repentance," though simple, is full of significance. The act of repenting is one of crossing over from one world to another world of entirely different character. It is the critical act in one's life. It is moral and spiritual rebirth. When a man repents, the mammonism which was held supreme in him is supplanted by God. Formerly his fellowmen were subjects for profit-

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[1] Mt. 13:1-50 and the parallel passages of the other two Gospels.

[2] Mt. 13:44-46.

[3] The wording is different but the content is alike.

making, but now they are God's children and subjects of loving service. Formerly the universe was one in which unlimited selfishness and avarice are gratified. Now it is a field of service and of working out God's will. Take for an illustration the case of Zacchaeus, to whom Jesus declared, "Today is salvation come to this house."[1] "And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." In this short passage we can readily see a complete change of attitude in the mind of Zacchaeus. The standard of value and life, which he hitherto held, dropped away and a new one took its place. From this time on He completely changed his life course. He turned from the old path of selfishness and mammonism in which he had walked, and took the new path of love and helping others. Jesus called it salvation and Zacchaeus was saved. What is it, then, which caused such a great inner change in him? It is nothing else than the realization of the real place of man in the universe. Formerly, the thing which was most valuable for Zacchaeus was mammon. To accummulate as much wealth as possible was his life purpose,

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[1] Lk. 19:1-10.

his ultimate goal. For him there was no higher goal. He devoted his life and energy solely to realizing that end. For attaining his goal, he not only devoted his life and energy but even tried to deprive others by exaction, cheating, and every other possible means. But a few minutes or few hours of conversation with Jesus caused a great revolution in his inner life. He now understood the most valuable thing in the world. It is man, not mammon, not wealth, that is of real value. Does not the sentence "the half of my goods I give to the poor;" convey his new realization of the intrinsic value of man? He grasped the central truth of Jesus' teaching which Jesus so earnestly tried to convey to the people. When this seed of truth was sown in the heart of Zacchaeus, what a glorious thing it became! He was freed from the bondage of mammonism. There must have been a responsive song of victory in heaven for the winning of this child of God who had been hitherto in the shackles of the devil. For Jesus declared, "Today is salvation come to this house."

Take the parable of the prodigal son for a further illustration of the meaning of salvation as conceived by Jesus. The reckless and thoughtless youth took his share of his father's property, went away from his father's presence, to a far-away country and lived a life of luxury and pleasure. But by and by "when he had spent all....and began to

be in want....and when he came to himself," he recalled "How many hired servants of my father's house have bread enough and to spare." He regretted what he had been doing. He realized that he had sinned against his loving father. He had a deep feeling of remorse in having made light of the great love of his father. He realized the true value of his father's love. The gay and sensuous life which he had made his highest ideal and goal was no longer what he had thought it to be. He found in his own experience that the sort of life which he had held to be the best, gave nothing but the "husks" that the swine did eat. "He came to himself," that is, he "found himself." And this finding of himself naturally led him to find his forgiving father, the ray of whose dazzling love had left a living and loving portrait of himself on the negative of his disobedient son. The patient father who was waiting day and night for his run-away child to come back exclaimed: "He was dead, and is alive again; and was lost, and is found." The prodigal too was saved.

From these two examples we can readily see what Jesus meant by salvation. In the case of Zacchaeus it was the realization of the true worth of man which he had ignored in pursuit of mammon. In the case of the Prodigal son, it was the rediscovery of the love of his father,

which Jesus likened to the love of our heavenly Father. To find the true worth of man and the loving heavenly Father, then, was what Jesus meant by salvation.

These two, however, do not contradict each other. As has been shown in the case of the prodigal son, when one finds his true self he finds God. If it were not so, Zacchaeus would not have been saved. For finding himself only, if there is such a thing as this, is not adequate and complete salvation. These findings, of course, are not mere intellectual rewards. They have to do with our whole life, with the whole inner attitude which is our life's governing force.

And these two are the basis and germinal elements of salvation for individuals as well as society. Without these two there can be no salvation whatever in the truest sense.

III. HOW DOES JESUS SAVE MAN?

We have seen that the life purpose of Jesus was to save man, and that by salvation He meant, the realization, on the part of man, the true worth of himself as the child of God, and the discovery of the forgiving and loving Father in heaven. We have further seen that this realization and this discovery are not mere intellectual matters, but have to do with our whole life and inner at-

titude. Our next question is then, to ask how does Jesus Christ redeem us. If it is true that He came into this world to save man, and if He is actually saving man, by what means is He saving him? This is one of the most perplexing problems of Christianity. Almost every theologian tried to answer it, but with little success, and often not without a misrepresentation of the real significance of Jesus as our Savior.

According to the Synoptic Gospels, as soon as Jesus commenced His ministry, He began "to preach" the gospel. The author of the first Gospel reports that "Jesus went about in all Galilee teaching in their synagogues, and preaching the gospel of the kingdom..."[1] And Mark informs us of Jesus' saying, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."[2] So, if "the Son of man came to seek and to save that which was lost," to preach and teach were certainly integral forces in the accomplishment of his mission. Jesus, who knew that man unlike the animals, was a being with God-given reason, appealed to it also for saving him. We can see in the Gospels the great effort He made to convince them by His teaching of the eternal truth which he clearly perceived through His profound insight. He was not only a Savior but a most able Teacher

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[1] Mt. 4:23.
[2] Mk. 1:38.

also. His clear insight caught the ultimate reality of man, the universe and God. "He uttered things hidden from the foundation of the world."[1] He could see in things and human affairs which occurred around Him, the truth which no other man could see. Everything He said, therefore, was truth. Thus the people who heard Him teaching could not but be convinced of the truthfulness of His teaching. There was no hesitation in His teaching. There is no wonder that "When Jesus had finished the words, the multitudes were astonished at His teaching." There was certainly a dynamic power in His teaching, the power that could free man from the bondage of sin, as we have seen in the case of Zacchaeus. Jesus Himself admitted the saving power of "the word of the Kingdom." He believed that the truth He taught would surely fall into the hearts of men and yield fruit, "some a hundredfold, some sixty, and some thirty" at least. Is not this fact proved in the experience of hundreds and thousands of readers of His words?

This is not, however, the only means by which he saves man. According to the Synoptists, in the course of His ministry Jesus began to believe Himself to be the Messiah whom the Jewish people, who were oppressed under

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[1] Mt. 13:35.

the iron heel of the Roman, earnestly expected him to come to deliver their nation from the unbearable burden. The character of the Messiahship which Jesus conceived was not altogether identical with the then current ones. This is alluded to in the temptation story. But the most striking fact is that He connected the Messiahship with His suffering and death in striking contrast with the long and peaceful rule accompanied with material prosperity and victory over enemies which was the popular conception of Messiahship.

How could He, then, come to conceive of such a character of Messiahship as that in contrast with the common notion of the time? Through the centuries preceding Jesus' time, the Messianic hope was connected with such things as restoring the national independence, an unparalleled blessed reign and the security of the nation, etc. We can find no allusion whatever to the conception our Lord held, namely, the suffering Messiahship. Especially, the contemporary notion of the Messiah at the time of Jesus was more strongly characterized with political coloring than that of preceding ages.

Where, in this situation then, did Jesus get his peculiar notion of Messiahship? We have in the fifty-third chapter of Isaiah the presentation of the Suf-

fering Servant, which may be regarded as the source from which our Lord derived His idea. This, however, is not held by the most prominent scholars to be Messianic. The Suffering Servant is held by them to be the personalization of the Suffering Israel for the sake of others. Furthermore, there is no clue by which we can conceive that the teachers of the Old Testament of Jesus'time ever connected this passage with a Messianic conception."For Jesus also, as for other religious teachers of that time, it carried with it no Messianic purport."[1] How could He, then come to entertain that peculiar notion of Messiahship? To my mind, it is solely through His unique, profound and penetrating moral and spiritual insight which He exercised in searching out the reality of things and human affairs. If we trace His idea as expressed in the Synoptic Gospels, there could be no other conception of Messiahship to which He could reach than that which He held. (1) As is shown in the temptation story, He opposed from the first of His ministry, the popular conception of Messiahship. (2) He did not fail to perceive that suffering and persecution had been the lot which the prophets[2] of old had met with, while the situation in which

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[1]Scott, E.F., The Kingdom and the Messiah, p. 217.
[2]Mt. 5:12.

He was placed, He saw, was no better than that in which they had been. (3) The path He was walking was certainly, He believed, a "narrow gate," in the course, in going through which, illfate was inescapeable. (4) Finally we can unmistakably infer that He thought His life of love and service would naturally be accompanied by suffering and persecution, even by death.[1] All this would naturally have led Jesus to conclude that suffering and death were the only path in which the true Messiah should and must walk, and he, having conceived Himself to be the Messiah, believed that, if He was to accomplish true mission of Messiahship, He thought, He must take that path too. And this train of thought, naturally led Him to identify Himself with the Suffering Servant. So that He could predict the unnatural and violent death and suffering that were to be His, somewhat vaguely in the beginning of His ministry,[2] and more clearly and openly later, toward the end of His life.[3] To Him this path of suffering appeared to be the inevitable consequence of His vocation.

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[1] See Mt. 5:12

[2] Mk. 2:19, 20 and its parallel passages in the other Gospels.

[3] Mk. 8:31-38, 9:31, 10:32-34.

But there seems to have been also another reason. He walked this path not simply because it was inevitable for Him. It was a path which He was not only forced to take, but one that He voluntarily chose from some strong conviction. He seems to have seen in it some great significance in relation to His mission to save men. The suffering and the death which He foresaw and decided to meet were to Him more than those of the prophets of old, which they had to confront for the sake of their cause. He seemed to have considered it to be one without which He could not accomplish His life purpose. Hence, in the scene of Caesariea Philippi, when Peter remonstrated with Him to get rid of the idea that "He must suffer...and be killed," He sternly rebuked him and called him Satan. He thought this path was a Divinely-destined one by which God could accomplish His purpose for mankind. He, therefore, purposely chose, when there was another, the way of the Cross. What unique significance did He, then, find in this path of suffering? This, we will try to answer in the light of the passages in which He speaks of His approaching death.

IV. THE SIGNIFICANCE OF JESUS' DEATH

On the occasion of the request of the two sons of Zebedee, Jesus told the disciples that "the Son of man also came not to be ministered unto but to minister, and to

give his life a ransom for many."[1] If this passage is authentic, it is clear that Jesus evidently connected His death with saving efficacy for many. In this sense, then, His death was more than the prophets' in the past. But our difficulty here lies in the fact that many scholars regard this passage to be unauthentic on many grounds: (1) "the parallel in Luke stops short at this phrase; (2) the words suggest the Pauline doctrine of redemption, and may be derived from it; (3) vicarious sacrifice is here an unexpected and unnatural development of the idea of service."[2] On the other hand, however, not a few scholars hold this passage as genuine and not without good grounds. (1) "The actual phrase is not Pauline. We have always to remember that Paul's fundamental doctrines were not wholely a creation of his own."[3] (2) "The two sayings, i.e., the servant of all" and "to give his life a ransom for many" are closely linked together by the general idea of service."[4] (3) "The offering of a 'ransom' suggests the fundamental idea of the prophecy --

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[1]Mk. 10:45, Mt. 20:28.
[2]Peake's Commentary on the Bible, p. 694.
[3]Scott, E.F., The Kingdom and the Messiah, p. 147.
[4]Rawlinson, A.E.F., The Gospel According to St. Mark, p. 147.

that the death of the righteous servant will be an expiation for the sin of others."[1] Furthermore the word "ransom" in verse 44 corresponds to the word "servant" in verse 45, while "the ministering of" in verse 45, to that of verse 43.[2] So that both sides have strong reasons for holding their positions. Personally, however, I am convinced of the latter position for the reason that, had not Jesus seen in his death some special meaning attached to it, he would not have surrendered His life. Certainly to surrender one's life is not so light a matter as that one could easily undertake it without discovering some grave significance in it which made it worth the sacrifice. And as it was His purpose to save the world, He would have counted so grave a matter as surrendering His life in His program for accomplishing that purpose. The anticipation of the death which He had from the beginning of His ministry renders our conjecture not totally without ground.[3]

As for the meaning of the word "ransom," Dr. Cadoux well explains that "The commonest meaning of the word....is that of enfranchisement from slavery or captivity. And the context and parallelism makes it almost

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[1]Scott, E.F., The Kingdom and the Messiah, p. 221.
[2]Cadoux, A.T., The Gospel that Jesus Preached, p. 37.
[3]See Mk. 2:19, 20 and its parallels; and Mk. 14:8.

certain that it has this meaning here....that the ransom shall be understood as ransom from slavery. If, therefore, we interpret the saying as ultimately having reference to sin, it tells us that Jesus looked upon His death as giving man freedom not from the penalty of sin but from its domination and tyranny. But it is probably best to take the words in their widest sense as telling us that Jesus looked upon His death to make man morally and spiritually free from all unworthy dominion."[1]

To ascertain the attitude of Jesus toward His death, one more passage may be cited for further illustration. Jesus, at the farewell supper, as they were eating, took bread, broke it and gave to them with the words: "Take ye: this is my body." Then He took a cup, after giving thanks, gave it to them and said: "This is my blood of the covenant which is poured out for many." After these two impressive acts He added: "Verily I say unto you I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."[2] This passage is one that is much debated among the Bible students as to its significance and purpose. Is this a mere Passover feast or a simple farewell meal which Jesus desired to have as He Himself said? Is there any deeper

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[1]Cadoux, A.T., The Gospel that Jesus Preached, p. 38.
[2]Mk. 4:22-25 and its parallels.

significance attached to it? If so, what is it? There are various opinions about these questions. But as we can not dwell on these questions here I will procede directly to an attempt to interpret this passage with a view to a better understanding of our subject.

In this dramatic memorial feast our Lord tried to show the disciples the profound significance of His death. As He clearly said, the bread and wine represented or symbolized, His body and blood, which He was soon to surrender on the Cross. If the bread and wine symbolize His body and blood, what was, then, His purpose for giving them to the disciples? Was it for a remembrance of Jesus, their master, after His death as Luke noted? If we follow Luke, this can be said for the bread, but not for the wine. The cup of wine was a representation of the blood of the covenant according to the records. Then the cup was more than a mere memorial. There must have been a deeper meaning than that. And if it was true in the case with the wine, would not there be then, deeper implication in the case of bread also? What deeper significance, then, did Jesus have in mind in this act? In the first place, to my mind, by giving bread as the symbol of giving Himself, Jesus intended to deepen the fellowship between Himself and the disciples. In the second place, in this act He seems to have

intended to intensify and clarify what He had told them on the occasion of the request of the two sons of Zebedee, i.e., "to give His life a ransom for many." In the third place, by this dramatic and parabolic act, Jesus intended to convey to the disciples the spirit and principle for which He lived and which He exemplified in His life and death. Lastly,through the cup of wine which represented the blood He was going to shed, He introduced the disciples or rather "many" to a covenant with God as did the Israelites on Mt. Sinai. The act of covenant was usually understood by the Jews as an act of the union of God with man through obedience. In the same way, at the memorial supper table, a solemn covenant was made between God and man, through Jesus Christ whose crowning love was revealed in His death on the Cross. Surely the Cross is the connecting link between God and man. Nothing else made the union of God and men so completely and so effectively as the Cross of our Lord. He firmly believed that the kingdom of God would surely come among them when the meaning of the symbolic act is fully understood and effected by them. As Professor Bosworth puts it, "Jesus was able to look across His dark death now so near and see the light of the New age which He felt sure His death would introduce."[1] In the passage "I shall no more drink of

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[1]Bosworth, E.I., The Life and Teaching of Jesus, p. 361.

the fruit of the vine until that day when I drink new in the Kingdom of God," the certainty of Jesus of the coming of the kingdom is clearly seen. So in His program to establish the kingdom of God, the death certainly occupied the crowning part.

CHAPTER IV

PAUL'S CONCEPTION OF SALVATION THROUGH CHRIST

I. THE NEW LIFE OF SALVATION WHICH PAUL EXPERIENCED

In his epistle to the Philippians,[1] Paul contrasted his life before and after conversion very vividly. Before his conversion he was a typical Pharisee. As he says, he was, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews." As a Pharisee, he persecuted the church more vehemently than any other of his group. In regard to observing law, he could say without hesitation, as did the young man who came to Jesus for inquiring the way to eternal life, that he was blameless. The acts of the Apostles inform us in detail how he persecuted the Church, and how he became a leader in stoning Stephen, and how he "laid waste the church, entering into every house, and dragging men and women committed them to prison."[2] What was the reason, then, that he so vigorously persecuted the Christians? It was because to Paul there was nothing more absurd than the claim of the Christians that the "Christ crucified" was the expected Messiah of the Jews as well as the Gentiles.

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[1] Phil. 3:3ff.

[2] Acts 7 & 9.

"Christ crucified" was both a stumbling block and the "foolishness" to him who had received the strictest Pharisaic training, and who had, at the same time, been raised up under the Graeco-Roman civilization. Paul, the thorough-going legalist, firmly believed that observing the law was the only adequate way of attaining righteousness, i.e., salvation. This firm belief led him, a defender of Judaism, to an attempt at crushing out with all his might all movements counter to the faith. So he, after having stoned Stephen to death, was going up to Damascus that he might arrest the followers of "the Way" to Jerusalem. He was just such a zealous and earnest upholder of Judaism as that. There was, however, in his heart, a ceaseless unrest and ever increasing dissatisfaction, owing to the conflict between desire and outward conduct, as is recorded in the seventh chapter of Romans. He must have been pondering the dissatisfaction in his heart and on the fresh impression he had recently gotten from the manner in which the martyr met his death, as he went along the quiet and noiseless way to Damascus. There is no hint in our record as to the influence of the death of Stephen upon the heart of Saul. But the brave and manly behavior of Stephen on facing death for the sake of his Master, whom he worshipped

and preached, could not have left Paul without some great shock in his truth-seeking soul. There must have been a vehement stirring in his heart. He must have desired to know the power which led the martyr to face death so fearlessly. He must have been eager to find out the secret which had made Stephen so angel-like even in such a brutal death as that. He must have contrasted the dissatisfaction and unrest within his own mind with the manner and attitude which Stephen had shown at his martyrdom, and this would have deepened his dissatisfaction and unrest. He was groaning in anguish and seeking for the rest and satisfaction of his soul. It was when he was in such a state of mind, that there suddenly shone round about him "a light from heaven", and with it came the "voice" of Jesus Christ. We can not tell whether there was real light from heaven other than the sunlight or not. Nevertheless the fact is undeniable that he did receive a light which came from Jesus to make him see the secret of obtaining true righteousness and the satisfaction of his soul. He found the key to salvation. He was no longer in a dark cave where he had been chained to the cumbersome ordinances of the law, seeking and aspiring for the light of life. Oh, the light! the light that took him out of the cave, and set him free from the

chain and made him to live a new and blessed life! When the light shone into his soul, his view of life, of the world, of the relation between himself and God, consequently, of the relation of God to mankind, changed from its very basis. There was a spiritual rebirth at that time. He looked back once more, after he had come out of his darkness shuddering at the sight of the old life which was full of ugly sin and horrible death, and thanked God through Jesus Christ for the new life. He no longer lived a slavish life. He was full of joy not because he did not fail to observe every detail of the ordinances of the law but because of the grace given to him from God. What, then was the significance of the heavenly light which caused such a tremendous change in his life? What was the implication of the vision?

II. THE CROSS, THE POWER AND THE WISDOM OF GOD

In his epistle to the Corinthians, Paul declared:

> "The Word of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God.... Jews ask for signs, and Greeks seek for wisdom: but we preach Christ crucified, unto Jews stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."[1]

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[1] I Cori.: 18,22,23

This passage clearly shows that "Christ crucified," whom he had persecuted and held in contempt, was the light from heaven which transformed his life. As the heavenly light shone into his heart, the spiritual dullness of Paul dropped away, as the scales fell from his eyes, and he could instantly see the real significance of the Cross. The Christ crucified was now known to him to be the "Son of God"[1] and "the Messiah."[2] He was known as the Redeemer of man from his sins;[3] as the Reconciler between God and men[4]; as the means for us of being justified[5] and obtaining righteousness.[6] Through Him we are forgiven our sins[7] and restored to the right relationship to God, i.e., we become the sons of God the Father [8] unto salvation. So Paul expressed the new life which Jesus brought to him and to the world. These are not expressions of different experiences, but different terms of expression of the same fundamental inner experience which he newly obtained. "In all these figurative expressions"

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[1]Acts 9:20.
[2]Acts 9:22.
[3]Col. 1:14, Eph. 1:7, Tit. 2:14, etc.
[4]Eph. 2:16.
[5]I Cor. 6:11
[6]Rom. 5:19, 21.
[7]Eph. 1:7.
[8]Eph. 2:18.

says Adolf Deismann "man stands before God each time in a different guise before the same God"[1], as an accused person, as an enemy, as a debtor, as a slave, etc. We must not, therefore, for a moment take these figurative expressions in literal sense. When we take them literally, they naturally contradict each other and the vital meaning becomes obscure. The one basis experience he got on that occasion is that it is through Christ crucified and not through the workds of the law that he was restored to the right relationship with God. In other words it is through His death and the victory over it that he obtained the longed-for salvation.[2] If, then, it was the Cross through which Paul entered into a new life, what was the meaning of the cross? What was the moral and spiritual implications of it as Paul saw it? This is the problem that we must now ask.

III. THE IMPLICATIONS OF THE CROSS

(1) According to Paul, the death Jesus died on the cross was fundamentally "for" us.[3] In whatever way we may explain this, it was for our sake that He gave up His life. It was not for His own glory and honor that

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[1] Deismann, Adolf, The Religion of Jesus and the Faith of Paul, p.208.
[2] Rom. 5:10.
[3] Rom. 5:8.

He sacrificed His life but purely for others. Paul assuredly thought that the death of Jesus was a curse for Him. Still Jesus did not shun the shameful death because He believed that His death would save others. In this act of Jesus, therefore, Paul saw the thorough-going unselfishness of Jesus.

(2) In the next place, he saw in the light of the cross the sheer reality of the sins of humanity. It was the sins of men that caused to be shed the blood of the most perfect and innocent man Jesus who lived wholly for saving the world from its unwholesome and corrupt life. Paul saw in the cross man's obstinate resistance against the truth and life which Jesus brought to the world. Christ was put to death because we are sinners, i.e., Christ was crucified because men were rebellious against the infinite love of Christ. The cross was the sign of man's moral dullness and indifference to the supreme good, the wisdom of God.[1] So that to Paul the cross was fundamentally the outcome of the sins of the world. And whenever he looked up to the cross he saw in it the wickedness and sins of men who crucified the Lord of life. This consequently led him to reflect upon

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[1] I Cor. 2:8

his evil past. He realized in the light of the cross that he was the "chief of sinners."

(3) Paul found in the death of Jesus His sacrificial love. If His death was for us, it was out of His boundless love that He gave up His life for us. In no other instance could He find a greater love than in the sacrificial death of Jesus on the cross. When he was pondering upon the love of Christ, his heart leaped with an unspeakable joy and heart-felt gratitude which led him to devote his life to Him. The love he found on the cross of Christ made him more than conquerer. The sense of the love of Christ was so strong in his heart that nothing could separate him from Him who revealed the infinite love. Neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor anything could separate him from the love of Christ. Christ's love was so great and boundless that he identified it with that of God.[1] He found the love of God in the sacrificial love of Christ on the cross. It "passeth our human knowledge,"[2] because it was infinite love, divine. Whenever he gazed at the cross the divine light shone upon him, bringing with it the life

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[1]Rom. 8:39.
[2]Eph. 3:19.

eternal.[1] Whenever he tried to explain the love of God, the cross of Christ was the only adequate symbol for that purpose. In fact, the love of Christ and that of God were correlative. They could not be separated.

(4) His sacrificial love revealed the forgiving spirit of God. A forgiving spirit is always willing to suffer for those whom it loves instead of retaliating. So by suffering on the cross Jesus completely showed the divine willingness to forgive repentant sinners. If there be a God, he must be Christlike in His attitude toward once rebellious but repentant sinners. In fact he saw God forgiving human sin in Christ.[2] So whenever Paul looked upon the cross of Christ he felt that the burden of his past sins lifted and his heart became so full of joy that he could, even in his imprisonment, bid others rejoice. The cross was, to him, the sign of God's forgiveness.

(5) Paul also saw in the death of Jesus on the cross His absolute obedience to the will of God. His giving up of Himself on the cross was "according to the will of God, the Father."[3] His death was the result of His complete surrender of His will to that of God, and the sign of His humility.[4]

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[1]Rom. 5:21.
[2]Eph. 4:32.
[3]Eph. 1:4.
[4]Phil. 2:8.

(6) The Cross is the sign of moral victory of Jesus over the evils of the world. The Cross as such opened to us a way to liberty and freedom from the law, sin and death.[1] The Gospel of the Cross put no law before men except the law of love. Since the Gospel of the Cross is the way to freedom it leads to santification and eternal life. The Gospel of the Cross is the Gospel of the moral and spiritual resurrection.

(7) Since the crucified Christ is the perfect revealer of the essence of God's love, when we make access to Christ crucified "we are made nigh in the blood of Christ"[2] to God. To accept Christ, therefore, is to accept God. He drew God to man, and man to God. So that in Christ we become "of the household of God." We are "no more strangers and sojourners."

To sum up, then, for Paul, Christ crucified was the means through which we are saved, and can receive the spirit of God,[3] and God's every grace and spiritual blessing.[4] Such being the significance of the cross, as Paul saw, it had the power to transform such an obstinate persecutor of the cross as Paul into an apostle

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[1]Gal. 2:4, 4:7, 5:1, Rom. 7:25.
[2]Eph. 2:13, 16, 18.
[3]Gal. 3:2, 14.
[4]Eph. 1:2, 2.

of its message.

If what has been stated above is the significance of the cross as Paul saw it, how is it related to our salvation? How may we appropriate the cross to our spiritual life. According to Paul the cross is fundamentally provided for human salvation. It is God's free gift to sinners. But since God does not force us to take it when we have no wish for it, it is our part to receive or reject the gift. Hence unless there is no preparation on our part to receive that gift, Christ died in vain for us. What should be the preparation on our part to lay hold of the gift? This is the problem now we face.

IV. THE CROSS AND THE FAITH

When the jailer inquired of Paul and his companion who were imprisoned, what he must do to be saved, the answer was, "Believe on the Lord Jesus and then thou shalt be saved, thou and the house."[1] In his epistles, especially in those to the Romans and the Galatians, Paul repeated time and again that it is by faith in Jesus Christ that we are justified, saved, and reckoned to be righteous. It is through faith in Christ again that we become sons of God.[2] We have, therefore, access by faith

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[1]Acts 16:30, 31.
[2]Gal. 3:26.

into the grace of God. In a word, faith is the means through which we can appropriate all the spiritual blessings which God provided through Christ for our salvation. "Faith is the hand" says Findley, "reached out to accept God's gifts of mercy proffered from the Cross of Christ."[1]

The reasons why the Apostle laid emphasis on faith are clear. First of all, as has been stated, he was convinced that to try to obtain the desired righteousness through the law was not only inadequate but also impossible. The reason for this need not be elaborated here. In the second place, to attempt to obtain righteousness by the works of the law is to nullify the grace of God, and to be severed from Christ through whom all the heavenly blessings are conveyed to us.[2] Furthermore our attempt to win righteousness through works of the law is an expression of self-righteousness which is the greatest foe to our religious life. He firmly believed, therefore, that the just shall live by faith, not by keeping the law. To Paul, even Abraham was reckoned righteous by God, not by works of the law, but by faith. And "David also pronounced blessing upon the man, unto whom God reckoned righteousness apart

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[1]Hasting's Dict. of the Bible (one volume), art. "Faith."
[2]Gal. 5:4,5.

from works."[1] So he repeatedly emphasized over against the works of the law, faith for attaining salvation. What, then, did he mean by faith?

The meaning of faith, as Paul conceived it, is not so simple. The Apostle seems to have employed this term in many senses.[2] But, here, faith as related to salvation in general is to be considered. Before, however, we try to determine the meaning of faith it might be well to consider the object of faith, for faith always necessarily presupposes some object to which the act of faith is related. In the first place, it is a thing such as the gospel of Christ,[3] the saving truth of God,[4] the working of God who raised Jesus from death,[5] the blood of Jesus,[6] etc. In the second place, it is God himself.[7] But in most instances the object is specified as Christ, and the faith is very pointedly soteriological.In any case, the objects are closely related to Jesus Christ. Even when it is directed to the things Jesus taught and worked, they are not something apart from the personality of Jesus, but are parts or

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[1]Rom. 4:6ff.

[2]See Gal. 3:2, where it is taken as Gospel of Christ. See also Rom. 3:3,where it is used as the faithfulness of God.

[3]Phil. 1:27

[4]II Thes. 2:13

[5]Col. 2:12.

[6]Rom. 3;25

[7]Rom. 14:22, I Thm. 1:8.

expressions of His personality. And even when we put faith in God, to do it through Christ is the surest and the most adequate way. Hence, to Paul, the ultimate object of our faith is Christ. So that when he speaks of faith he ultimately means "the faith in Jesus Christ, the Son of God."

Coming back to the main problem, then, to Paul faith in Christ means:

(1) To accept Christ as Savior and Son of God, and the Gospel He brought to the world, and the work He did for the salvation of the world. This thought is found directly or indirectly throughout his epistles. In this regard, the intellectual activity of our mind is the dominant part in believing.[1] But this is not all.

(2) Faith also meant to him to trust and to put confidence in or rely upon Jesus Christ whole-heartedly. It is the attitude in which a child puts confidence and trust in its parents. When the Apostle contrasted faith with the works of the law, he was recommending the attitude of humility, self-surrender, and trust which a

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[1] In Rom. 2:3 and 11:20 unbelief of the Jews is contrasted with the faith or belief of the Gentiles. I.C.C. comments unbelief as "disbelief in the promise of God." In II Cor. 4:13 the word "believe" seems to denote the intellectual assent of the contents of faith. So that we might paraphrase the sentence,"We also believe, and therefore also we speak" into "We speak what we believe."

man of faith would have, over against the haughtiness, self-righteousness and self-assertion, which a legalist generally has. Righteousness, justification, forgiveness and redemption, all come through Jesus Christ. Hence there is no "glorying" in us. The only thing, therefore, for us to do is to believe in, to rely on and to trust in Him as our Savior and life-Giver. In short, then, for Paul to believe in Jesus Christ is to accept Him as Savior and to trust Him in a childlike spirit.

To the Apostle, however, this was not the full meaning of faith. To him faith was a deeper experience than mere intellectual assent and shallow heart believing in Christ. If it were a mere intellectual matter, there would be time when "it shall be done away." If it were a mere active heart believing, there would be a day when it will cool down, or be "scorched" and be "withered away." And if Paul had such a sort of faith only, it is very doubtful whether he could have attained such a strong and unconquerable personality as that. Certainly there was in him a faith stronger and deeper than the mere intellectual and heart-believing. This is what we ought to know in order to see the secret of his life and of his religion.

(3) In his epistle to the Galatians, there is a

strange expression which we cannot understand by mere common sense. It reads thus:

> "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith, which is in the son of God."[1]

Dr. Moffat's translation carries the meaning of the third part of this verse more clearly. It reads "the life I now live in the flesh I live by faith in the Son of God." This verse clearly shows that he not only accepts and believes in Christ as his Savior but he lives by the faith in Him. "To live in faith" is certainly more than "to believe." To him it had deeper meaning than mere believing. It is a life of union with Christ. But it is more than this. The life that he lives is not his but Christ's, as he said, since he was crucified with Christ and died, it is no longer he that lives, but Christ in him. It is this experience that made him a "new creature," that made him to live a Christ-like life. It was this experience that made him appropriate the life-giving "crucified and risen Christ" in whom all the fulness of the Godhead dwells, and in whom are hidden all the treasures of wisdom and knowledge.

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[1]Gal. 2:20.

V. THE GOAL OF SALVATION

In the preceding pages, we have discussed, at some length, the new life which the Apostle experienced, the moral and spiritual significance of the Cross, and the meaning of faith to him. Let us now consider for a little while what he has to say about the goal of salvation. We might say that the goal of life is nothing else than a fuller, higher, and more abundant life. For life itself is of supreme value. But would it not be too indefinite and ambiguous to conceive of the goal of salvation in terms so unqualified and vague as life.

Is the goal then, righteousness? Yes, but is righteousness more valuable than life itself? Virtue is for life after all, no matter how perfect a virtue may be in itself. To use a metaphor, a virtue may be the best food of our life. But since anything that is inferior to our life cannot be its goal, virtue cannot be, in the strictest sense, the goal of our life. What goal can we find in the light of Paul's thought? What did the Apostle have for his life goal?

In his epistle to the Philippians, he declared: "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

I press on toward the goal."[1] What was his goal? "Yea verily, and I count all things to be loss...." he states, "and do count them but refuse, that I may gain Christ, and be found in him."[2] We see now from this passage, that the goal he sought was nothing else but Christ, the Supreme Personality. Without doubt, he sought righteousness too. But this righteousness is one that is in Christ, i.e., one that can be obtained through the Personality of Jesus Christ. So, after all, his prime goal was Christ Himself.

And his one purpose, as a preacher, was to get believers to have the same goal which he had. To the Galatians he declared: "My little children, of whom I am again in travail until Christ be formed in you."[3] He prayed for the Ephesians that "Christ may dwell in their hearts through faith....that they may be filled unto all the fulness of God."[4] To the Colossians, he again wrote:

> "This mystery....is Christ in you.... whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; where-unto I labor also, striving according to his working, which worketh in me mightly."[5]

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[1]Phil. 3:13, 14.
[2]Phil. 3:8, 9.
[3]Gal. 4:19.
[4]Eph. 3:17, 19.
[5]Col. 1:27, 28, 29.

Christ is not only our personal Goal but He is also the Goal of the Church, His body. "He gave some to be apostles, and some prophets;...for the perfecting of the saints,....unto the measure of stature of the fulness of Christ."[1]

Christ is the Goal toward which the universe moves.

> "He has granted us complete insight and understanding of the open secret of his will, showing us how it was the purpose of his design so to order it in the fulness of the ages that all things in the heaven and earth alike should be gathered in Christ."[2]

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[1] Eph. 4:11, 12, 13.

[2] Eph. 1:9, 10, according to Moffatt's translation.

CHAPTER V.

THE JOHANNINE CONCEPTION OF SALVATION

I. THE TWO WORLDS -- THE KINGDOM OF LIGHT AND THE KINGDOM OF DARKNESS

The author of The Johannine writings, as other New Testament writers, has the Dualistic world view, namely the Kingdom of light and life which he represented as eternal life, and the Kingdom of darkness and death. The thought underlies all his writings. To the Kingdom of light belong the children of God who are born of God; to the Kingdom of darkness, the children of the devil. The children of the Kingdom of light enjoy real freedom, life of love, and eternal peace and joy, all of which are characterized by "eternal life"; while the children of the Kingdom of darkness live in sin, hatred, which are characterized by darkness and death. But the children of the devil were not so from the first. They became slaves of the devil by sinning.[1] They were originally God's children, who were the objects of God's infinite love. But God's infinite love cannot leave his children, who were sold to the devil because of their sin, to die an eternal death. So He sent His only begotten Son, Jesus Christ,

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[1]Jn. 8:34,

to save them from the Kingdom of darkness and death, that they might inherit the Kingdom of light and life, so that they may become the children of God, and at the same time be given eternal life. How, then, does Jesus save the world? By what means are men going to gain this eternal life?

II. THE WAY OF SALVATION

According to the author of the Fourth Gospel, the way to eternal life is to be born again, and the way to be born again is to receive and believe in Jesus Christ. Time and again He repeated this through the mouth of our Lord. "Whosoever believeth on Him (the Son) should not perish, but have eternal life."[1] "He that believed on the Son hath eternal life."[2] Of the Samaritan woman at the well, Jesus requested that she believe Him, for He was the Messiah. Many of the Samaritans believed Jesus and recognized Him as the "Savior of the world."[3] The evangelist declares the purpose of his Gospel to be that his readers "May believe that Jesus is the Christ,the Son of God, and that believing ye may have life in his name."[4] In the

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1 and 2 Jn 3:16, 36; 5:24; 6:47; I Jn 3:14, 15; 5:11,12,13, etc.

3 Jn 4:42.

4 Jn 20:31.

First Epistle of John, he states that they that believe in the name of the Son of God "May know that they have eternal life."[1] This naturally leads us to inquire what he meant by believing in Jesus Christ, and the character of the "eternal life" on which the author of the Gospel put so much emphasis.

III. THE MEANING OF BELIEF

According to the author, to believe in Jesus Christ means, in the first place, to accept Christ as He claimed Himself to be.[2] He cited many instances in which those who came to believe Jesus accepted Him. The Samaritans accepted Jesus heartily. According to the record He stayed in that city two days, and many more believed Him. The blind man, whose sight was given him by Jesus, when he knew that He was the Son of God, instantly believed.[3] In the beautiful allegorical teaching of the sheep-fold, the obedient and trusting attitude of the believers toward Christ is well expressed.

In the second place it is to have union with Christ. More than any other writings in the New Testament, The Johannine writings put great stress on the

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[1] I Jn. 5:12.
[2] Jn. 1:12.
[3] Jn. 9:35ff.

mystical union with Christ. The figures of speech in the writings which represented Jesus as the living water, as the bread of life, which we must drink and eat in order to obtain eternal life, are examples which show the need for His followers to unite morally, spiritually, and also mystically with Christ, the source of our spiritual life. His calling "to eat His flesh and drink His blood" is another way of saying "I am the living water" or "I am the bread of life," and is nothing else than the calling to union with Himself for obtaining eternal life. Likewise the allegory of the True Vine also teaches the same truth.

> "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit....If a man abideth not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned."[1]

What a beautiful and inspiring poem it is! This clear and simple allegory teaches us many valuable and noble truths. It teaches us first of all, our fundamental

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[1]Jn. 15:4-6.

need to unite with Christ, who is the source of our spiritual life. By believing in Him, i.e., only by having fellowship and by uniting with Him spiritually, can we have life, abundant. This is the fundamental law of spiritual life, not only in religion but in our every day life of fellowship between persons. Hence, this is the basic law of our social life. So to the author of the Gospel "to believe in Christ" means to unite and to have fellowship with Christ mystically and spiritually.

But the mystical union with Christ is not a mere act of union without moral, ethical connotation, as was the case among the votaries of mystery religions in his time. The purpose of the union or fellowship was not merely to partake of divine life in a magic sense, as the adherents of the mystery cults professed to do. This act of believing is a fundamentally moral one. The calling "to abide in me" means to "abide in my love." And "to abide in His love" means to keep His commandments." And the commandment is again "to love one another," as He loved them. This union or fellowship is, therefore, one that is practiced between persons -- between parents and children, between husband and wife, and between friends. Among various human relationships the author of the Gospel has chosen that

of friends, because, to my mind, it treats the relationship on equal terms, that it is between friends only that the fullest reciprocity is possible, that it is between true friends that the least exclusion exists, and that friends can know each other better than between any other persons. It is through fellowship only that we can appropriate another personality. It is the only means through which we can feed our souls -- our spiritual life. When we take the words "to believe", in this sense, the meaning of the strange expression of the writer "to eat His flesh and to drink His blood", becomes clear. So the author of the Gospel explained the meaning of "to believe" in terms of fellowship. It is only through believing in Christ, i.e., by having fellowship with Christ that our spiritual life can grow to eternal life.

The union with Christ as such means to be obedient to Jesus Christ, i.e., to surrender oneself to Christ. "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life."[1] If fellowship is the law of spiritual life, self-surrender is the law of fellowship. Without self-surrender there can be no real fellowship. Consequently there can be no mutual

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[1]Jn. 3:36.

appropriating of life. Would not the words carry the same truth "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit?" He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."[1] These words have been attributed to Jesus, but they also teach us a profound law of our spiritual life in general. Jesus' Saviorship does not lie in His death as explained in terms of the external, purely ritualistic, and non-ethical Jewish sacrificial system, or any other mechanistic view, but in "His laying down His life" for the world as a true shepherd does for his flock, or as a man does for his friends. The law of life, which He followed and made concrete in laying down His life that He might take it again, is the law for us too. Hence, in order that we may obtain the life that is in Jesus Christ we must surrender our life to Him.

Such was the meaning of belief as the author perceived it. So he repeated this again and again as the only adequate way to eternal life. But there is another problem which we cannot overlook in considering his idea

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[1]Jn. 12:24, 25.

of "eternal life."

IV. "KNOWLEDGE" IN JOHANNINE USAGE

Anyone who reads the Johannine writings will hardly fail to notice the frequent recurrence of the words "know" and its several forms, and the word "truth" in its various connections. In the Fourth Gospel the word "know" in its various forms is found 145 times in contrast with the other three Gospels in which the word appears only 117 times. And the word "truth" is found 28 times in the Fourth Gospel, whereas in the other three it occurs only 11 times. This fact shows how much we weight the author put on "knowledge" for our spiritual life, i.e., in obtaining eternal life. He seems to have regarded the perfect and absolute knowledge, which he attributed to Jesus, as one of the important factors in His being the Son of God and Savior. He represented Jesus as knowing all things.[1] He had perfect knowledge of God that no one else had. He knew Himself perfectly. His knowledge was so perfect that he was represented as the "light that shineth in the darkness." The author pictured Jesus rather as a Great Teacher of eternal truth than as a wonder-worker. As a teacher His one important

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[1]Jn. 16:30. See also 1:48, 6:64.

task was to teach the saving truth to the people so that they might know it and be saved. We see in the Gospel, how anxious Jesus was and how he exerted himself to let them know the truth which He thought to be divine, i.e., which He believed Himself to have heard from God. He is represented as having deplored the spiritual dullness of Thomas and Philip in failing to know the real character of Jesus. He made him say: "Have I been so long time with you, and dost thou not know me, Philip?"[1] When He realized that the disciples had understood and accepted the words which He delivered to them, He seemed to have felt satisfaction and to have regarded that as the achievement of His mission.[2] The main function of the Spirit is said to be to "guide them into all the truth," and "declare it unto them, taking His," i.e., taking the truth which Jesus had and which He taught.[3]

The reason why Jesus was so anxious to teach the truth is clear. First of all it has liberating power. As the spring sunshine liberates all the lives which have been under the curbing and deadening power of winter, the truth He brings liberates us from the bondage of sin and

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[1] Jn. 14:9.
[2] Jn. 17:7, 8.
[3] Jn. 16:13, 15.

death. It liberates us from falsehood, from hatred, from ignobility, from foolishness, from impurity, from haughtiness, from selfishness, from narrow-mindedness and from every kind of evil that chokes our life in its attempt to grow and fructify to eternal life. It frees us from the kingdom of death and darkness, and transfers us to the kingdom of light and life. As light, it illumines our dull hearts. The touch of the powerful and liberating truth He brings, transforms one who has submitted himself to the devil, into a glorious child of God.

When the author was writing his Gospel, especially the passage, "Ye shall know the truth and the truth shall make you free," he must have been looking at the fact that the mighty power of the Gospel of Jesus was liberating hundreds of thousands of men and women from their corrupt, vicious, and selfish life to a holy, righteous and sacrificial one as they followed the steps of the Savior. He must have been seeing that the Word was changing the old world, which was under the power of the devil, into a new and more blessed one in which the sons of the light enjoyed a joyful eternal life even on earth. He must have further seen with the eyes of his undimmed faith that the living word would free the people of the coming generations in every land from their sinful life.

To the author the only reason that the Jews were so obstinate and hostile toward Jesus, the great Teacher of truth, and finally crucified Him, was that they had no true understanding of Him, the eternal Truth. They had no truth in them because they were children of the devil who was a liar from the first. To borrow from the Synoptics, their hearts were like the road-side, so that "His word hath not free course in them," so that the truth could not get into their hearts and be fruitful "unto life eternal." They were blind and deaf, although they professed "to see and hear."

The knowledge of truth as such has also cleansing and sanctifying power. So the author declares through the lips of our Lord: "Already ye are clean because of the word which I have spoken to you."[1] In His last prayer Jesus prays to God to "sanctify them (the disciples) in the truth."[2] The message that he delivers, like rain from heaven, cleanses sinful and impure desires which are the root of all destructive evils. The example of Jesus in washing the feet of the disciples was not only the lesson of humility and mutual service but of the cleansing efficacy of the truth He taught.[3] In what a surprising manner has been and is the truth purifying and sanctifying the un-

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[1]Jn. 15:3.
[2]Jn. 17:17.
[3]Cf. Jn. 13:10 with 17:17.

wholesome and polluted lives of men and women in the past and today! Not to mention Saint Paul who regarded himself to be chief of sinners, nor Augustine, nor others in times past, we see in our time, in that the Word is actually cleansing the people in the West as well as in the East, among the Gentiles and no less among the Jews, among the civilized as well as among the barbarians, among the white and among the coloured as well (for God is no respecter of persons).

So the author declares with conviction and assurance: "Ye shall know the truth and the truth shall make you free," i.e., cleanse and sanctify.

V. KNOWLEDGE AND ETERNAL LIFE

But to the evangelist knowledge is not merely a means through which we can obtain eternal life but it is "eternal life" itself. So he says:

> "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."[1]

If "to know God and Christ" is eternal life, what, then, is the character of that knowledge? How can that knowledge become our eternal life? What is its relation to belief? Let us first determine the nature of the "knowledge" that the evangelist meant.

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[1]Jn. 17:3.

In the Fourth Gospel we have many instances in which Jesus had contact with the people among whom he lived and worked, sometimes individually, at other times in groups. We may classify these into two groups according to the degree of their understanding of Jesus. Under the first group we may include Philip (so far as the record goes) Jesus' relatives and the majority of the people. Under the second group we may include Nathanael, the blind men whose eyes were opened by Jesus, and the receptive among the Samaritans.

Philip did not know Jesus. The real character of Jesus was not yet conveyed to him.[1] Even His brothers did not know Jesus. They took Him merely as a man who was seeking fame only.[2] The majority of the people were ignorant of Jesus. They thought they knew Him. To them Jesus was merely "the son of Joseph, whose father and mother they knew."[3] They thought He was possessed of a demon;[4] a sinner.[5] How little they knew Jesus!

Turning to the second group we see Nathanael acknowledging Jesus to be the "Son of God."[6] The Samaritans knew Him to be,"indeed, the Savior of the world."[7]

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[1]Jn. 14:8ff.
[2]Jn. 7:45.
[3]Jn. 6:42, 7:27.
[4]Jn. 8:52.
[5]Jn. 9:24.
[6]Jn. 1:49.
[7]Jn. 4:42.

The man born blind believed Jesus to be the Son of God and worshipped Him.[1]

This sort of classification is very superficial and crude, and yet it gives some clue to the author's idea of "knowledge of God and Jesus." In the case of the first group they did not detect the real character of Jesus' life. To them He was an ordinary man or little more; one who ate as they did, who spoke the same language which they did, who occasionally performed miracles, and no more. They could not see the divinity of His life, the permanent character of His teaching and His God-like personality. But the second group saw beyond the visible, to His unseen inner life which was pure, holy and divine, which was the life of God on earth. They saw and knew the real Jesus Christ, "the Son of God, begotten of the Father, true God of true God." They saw in Him the Father. When hearing Him speak they were hearing the very words of God.

This, then, to my mind, shows to some extent what the evangelist meant by, "to know God and Jesus."

Assuming, then, that we have a true knowledge of God and Christ, how can that knowledge become eternal

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[1]Jn. 9:38.

life in us? Would not that be an absurd proposition? If the evangelist was acquainted with Socratic philosophy, he could at most claim that "knowledge is virtue." If he was familiar (he must have been) with Jewish wisdom and literature he could have said with the writer of Proverbs: "She (wisdom) is a tree of life to them that lay hold upon her."[1] And again if he knew the Book of Ecclesiastes he could have known that "wisdom preserveth the life of him that hath it."[2] But he could not have claimed that to know God and Christ is eternal life. What did he mean, then, when he said to know God and Christ is eternal life?

In the fourteenth chapter of his Gospel we find such statements as "even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you."[3] In this passage we find the clue to his conception of eternal life. Jesus, here, is represented as saying: "Ye know him (the Spirit); for he abideth with you, shall be in you." They can know the Spirit because he dwells in their heart. Their knowledge of the Spirit is one that is obtained through intimate

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[1]Prov. 3:18.
[2]Ecc. 7:12.
[3]v. 14-17.

fellowship with him. It is a vital, living knowledge in which the idea and object go together. It is an experiential knowledge. Hence, when we know God in this sense, we not only have some notion of God but we actually experience and have fellowship with God. He is in me, I in Him. I know Him, and He knows me. There is mutual indwelling and mutual understanding. There is communication of life, but God is the source of life, and not receiver of it from us, we being the receivers. Life eternal flows from God into our souls. We obtain eternal life.

At this point believing and knowing come together. They are not two things but two different terms for the same thing, in Johannine thought.

And knowledge in the Johannine sense has ethical implication. He declared: "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him; but whosoever keepeth his word, in him verily the love of God hath been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked."[1] So, to the evangelist, "knowing" implies "to abide in him," and "to abide" presupposes "to walk even as he walked," and "to keep his commandments." These three, like the three lines of a triangle, cannot be separated and make a whole.

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[1] I Jn. 2:4,5,6.

CHAPTER IV

SUMMARY AND CONCLUSION

THE CHRIST OF TODAY

I. " WHO DO MEN SAY THAT I AM?"

When Jesus was on His journey with the disciples through the villages of Caesarea Philippi, He asked His disciples this unusual question: "Who do men say that I am?"[1] In answer to this, the disciples reported what the people thought of Jesus. Some regarded Jesus as one of the great prophets such as Jeremiah or Elijah; and others thought Him to be the re-incarnation of John the Baptist. We see therefore that none of the people thought Him to be more than those prophets of old. They seem to have regarded Him as even less than Moses, who was regarded as the greatest among the prophets.

Then Jesus asked the disciples the direct question: "Whom do ye say that I am?" He certainly seems to have believed that the impression they had of Himself was better than that which the mass of the people had. To this question, one of the disciples, Peter, answered and said, "You are the Christ." To this Matthew adds, "the Son of the living God." In any case Peter saw in Jesus more than what the people saw. To him Jesus was more than the prophets of old. He was more than

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[1]Mk. 8:27ff., and its parallel passages.

John the Baptist. He was the very expected Messiah, the Savior.

The question has been asked again and again through the centuries since His death, and is asked even today, and has been answered in many ways, as it was in His lifetime. To some He is merely a prophet. To others He is a great teacher and example and no more. To still others He is a social reformer who is the best friend of the poor and the unprivileged. But to hundreds and thousands of people He is the Christ, the Son of the living God, who has saved them from their sinful and unworthy life and led them into a holy, righteous life of love. While there are many to whom Jesus is neither Christ, nor prophet, nor teacher, nor example but a beguiler and one who drugs the people, to a great many who are saved, He is Redeemer, life-Giver, true Light of the world and the Living Water which quenches the thirst of their souls. No matter how bitterly men may object to Jesus being the Christ, the Savior of the world, the historical facts cannot be denied. So long as there are innumerable men and women in the past and today, who have experienced and are experiencing a new life through and in Jesus Christ, He is the Savior. Wherever His name is proclaimed and received,

men and women come out of an old, ignoble and selfish life into a new, noble and unselfish one. The New Testament is nothing else than the record in which this wonderful experience of a new life in and through Christ is told. How, then, does Christ save us? What is the process by which we are saved? What is the relation of Jesus Christ to our salvation? This is the problem that we must now face in order to understand the meaning of the redemption that Jesus brought into the world.

II. "YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."

As we have seen in the preceding chapter one of Jesus' ways of saving men is by making them see the truth. In many cases we sin because we have no true knowledge. With profound insight and clear-cut judgement He has taught us what we ought and ought not to value. He laid down the highest standard of value, the noblest criterion of life, by which we can discern the way to go among the many deceptive ways of life. What is the standard which He set forth?

"Man is the measure of all things." No one who reads Jesus' words would fail to notice His utmost emphasis on the supreme worth of men. He exalted the worth

of man above everything. Man is worth more than all external things. Thus He says: "The Sabbath was made for man, and not man for the Sabbath." Even the whole world cannot be balanced against the worth of a single man. "What shall it profit a man, to gain the whole world, and lose his own soul?" The reason why men lead an unworthy, i.e., a sinful life, is that they do not realize the true worth of man. We have seen this in the case of Zacchaeus, the Publican, before his conversion. We can see this also in the case of the rich fool[1] who made the accumulation of wealth at the cost of his soul, his inner man, or personality. His sole purpose and ideal was physical good because he did not know the real worth of man. To him wealth was worthier than his soul. This is why Jesus said: "How hardly shall they that have riches enter into the Kingdom of God!"[2] Jesus' command to the rich young man, "Go, sell whatever thou hast and give to the poor....and follow me." In order to inherit "eternal life" is another way of emphasizing the worth of man. In this narrative Jesus certainly recognizes the value of the act of charity;

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[1]Lk. 12:16 ff.
[2]Mk. 10:23.

but He further implies that beneath the act, there must be the realization of the worth of man. In other words the recognition of the worth of man must be the motive for the act of charity. Otherwise charity, however virtuous it may appear to be, has no real moral value.

Until one realizes something of the true value of oneself, there cannot be any redemption whatever. This is why those who have tried to obtain salvation through other ways than this have failed to achieve their goal. The ritualists, legalists, ascetics, moralists, have all tried to win it outwardly, by external means, while it can only be found within. They struggled and toiled to obtain salvation, yet their struggle and toil were "as beating the air."

The realization of the true worth of one's self is the sign of spiritual birth. This is the birth of the new creature "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."[1] When a man realizes the infinite worth of himself he finds his true self. When he finds his true self, he enters into a life that cannot perish, a life eternal.

In such a world as this where persons are op-

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[1]Jn. 1:13.

pressed, ignored and down-trodden under the tyranny of mechanism, mammonism and industrialism, or where, as William Adams Brown puts it, they "measure individual success by the size of a man's bank-account, and make military power the test of national greatness."[1] Jesus' message certainly is the only gospel that could awaken and save man.

Let us again ask, if to realize the true worth of man and to find one's true self is salvation or eternal life, how can we realize this? How can we find our true self?

III. "THIS IS LIFE ETERNAL, THAT THEY SHOULD KNOW THEE THE ONLY TRUE GOD, AND HIM THOU DIDST SEND, EVEN JESUS CHRIST."[2]

We have considered the meaning of redemption advanced by the writer of the Fourth Gospel. There we saw that that redemption in the Johannine sense is "to know God and Christ," and that the knowledge is an experiential one. John, there, defined eternal life in terms of such knowledge. The problem we now face is to inquire: How can knowing God and Christ be eternal life? How is this conception of eternal life related to that of the

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[1]Brown, W.A., Beliefs that Matter, p. 100.
[2]Jn. 17:3.

Synoptic Gospels?

In the Creation story of first chapter of Genesis we find that "God created man in His own image."[1] Whether this story is historical or not, it conveys a sublime truth. Although our physical bodies are of earth, as Genesis affirms, and not different from the animal, our inner man, the spiritual self, is of God. It is created in the likeness of God and is divine. In this sense, man is the child of God. But the divine seed in him is so thickly covered by animalism that he does not realize that there is in him such noble, sacred and imperishable treasure. He is a child of God, and yet he lives the life of an animal without realizing his heritage. Therefore, until he realizes his true character, i.e., that he is the child of God, he cannot but live an unworthy life. In order that he may come out of this disgraceful life he must know the relation of himself to God. He must know God. When one finds God, he finds himself -- his true self. "This is life eternal, that they should know thee the only true God." How and where, then, can we find God?

IV. "HE THAT HATH SEEN ME HATH SEEN THE FATHER."[2]

From time immemorial man has been aspiring after and

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[1] Jn. 1:27.
[2] Jn. 14:9.

seeking God, consciously or unconsciously. He has been seeking Him in nature, or in the course of human history, or in human relationships. In all of these he has found Him to a certain extent. Yet the finding in all of them has been partial and therefore incomplete. Nature, though grand and seemingly infinite, cannot fully show us the loving Father. Human history and its relationships are governed by an invisible Hand. Yet these are too defective and unsatisfactory to reveal the perfect God. As Professor Buckham well puts it, "Nature may reveal certain of his qualities and attributes; humanity in its corporate and superior life may disclose even more of his nature." But they are not adequate. "Only a person, conscious, clean-souled, perfect," he continues, "can reveal his very Self."[1]

So in the last resort we come to Jesus, and find God in Him. From the end of the third century on there were seething controversies about the so-called person of Jesus Christ. The question was whether He was divine or human, or both. In whatever way we may conceive Him, this one thing is self-evident, that when we are looking upon Christ, we feel we are actually seeing God. Many modern scholars seem to under-value the Fourth Gospel for the

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[1]Buckham, J.W., Christ and The Eternal Order, p. 16.

reason that it is not historical. They say that the Christ in the Fourth Gospel is not the Jesus of history. The religion of the Fourth Gospel is not the religion of Jesus. Granting, however, that it is not historical, let us set aside this subject for a moment and go to the Synoptic Gospels and read in an earnest and appreciative spirit and see what impression we get. Is it not the same impression which the writer of the Fourth Gospel received? What impression did Peter get after his several years of following Jesus? Was it not "Thou are the Christ, the Son of the living God?" Is this not the same impression which John the evangelist got? Many critics deny the authenticity of the Matthewean addition "the Son of the living God." But whether or not this is authentic matters very little. For from "Christ" to the "Son of the living God," is not very far. A true Christ, i.e., a true Savior cannot but be the "Son of the living God." Otherwise he cannot be the true Savior of the world. And if Jesus Christ is the Savior of the World, as He really is, He cannot but be the "Son of the living God." When the early Christians, especially the disciples, were reflecting and meditating upon the life and teaching of Jesus, He became more and more God-like to them as dawn brightens into full day. Numerous earnest and intelligent men and women in every age, in every land bear the same

testimony. Christ was not merely a teacher of permanent truth, an example, He is also God incarnate. "We believe," says Professor Brown, "that God was in him (Christ) because of a quality in all that He does which irresistibly suggests God."[1] He again convincingly asserts that, "He (Christ) is not merely the window through which we look at God; he is the door through which we approach God."[2]

The more we study, the deeper we search, the grander, the loftier, the greater He becomes and the more like God. Dr. Bushnell is right when he says:

> "At first He (Christ) is only a man, as the senses report him to be; knowledge, observation, familiarity, raise him into the God-man. He grows pure and perfect, more than mortal in wisdom....Is this character human or is it plainly divine."[3]

This testimony is that of every sincere and earnest Christian.

So when we look at Jesus Christ we find two very important things, namely: (1) we find God in Him; (2) by finding God in Him we find our true self. We reach God through Jesus Christ. Having Jesus Christ we win God, whom mankind was earnestly yearning and seeking for through the centuries. In Christ God also finds men, His children,

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[1]Brown, W.A., Beliefs that Matter, p. 115.
[2] " " " " " p. 114.
[3]Nature and the Supernatural, p. 321.

ways and to lead them into a noble life? What message does the Gospel of Jesus have for such people? What remedy does it have to remove the heart-aching sense of guilt as well as moral and spiritual indifference? Is there some power, or rather someone, powerful enough to break the barrier and make God and man to meet at a common table where "He sups with them, and they with Him?"

V. THE CROSS, THE POWER AND WISDOM OF GOD UNTO SALVATION

It is every Christian's experience that he is drawn to God and is led to have intimate fellowship with Him through the Cross of Jesus Christ. Every time we look upon the Cross of Christ, we are drawn up higher, coming out of impure desire and sinful thoughts and our hearts are transformed into a holy temple where the once far-removed God is enthroned. Numerous souls in the past and present experience in the Cross God's irresistible, uplifting and transforming power which they could experience nowhere else, "All my life I have studied the problem of cosmic evil;" says Dr. Kagawa giving testimony as to the power of the Cross, "it is one which has captured my thinking since I was sixteen years of age. As I study the universe from the standpoint of the evil within it, I have found that there is one power in it which marches

who were led astray from Him.

But there is another problem we must think of. At times the true self glimmers even in a most desperately bad person. Not infrequently it struggles to break through the dark cell in which it is imprisoned. But every time this true self tries to rise, another self more powerful than this checks and stops its free movement. Furthermore, because of this overpowering self we are captured by sin and are enslaved by it. This is what Paul, Augustine and other earnest souls experienced in their struggle for a higher life. When we are "sold under sin," as Paul puts it, the strong sense of guilt, like winter frost, devitalizes us and makes us shun the divine light which shines around us. One who is accustomed to live under the control of the lower self is carried away so far as to misconceive his degenerated life to be a normal one that human beings ought to live. As the result of all these obstacles there comes between God and ourselves a formidable barrier, a sense of estrangement that seems utterly impossible to be removed without some mighty power or hand to cause a radical change in us. Do we not see around us those whose hearts are so hardened and seared by sinful thoughts and evil doings that it seems impossible to convince them of their sinful thoughts and evil

onward and rejects evil. I have found it in the midst of the place where I am giving my life for the weak and the poor. IT IS THE SPIRIT OF THE CROSS."[1] This power of the Cross is substantiated today in our midst, in our experience. We see in history that evil men and women are changed into angelic persons rarely by noble teachings of great teachers or by any other means but by the Cross. What is this Cross? What power does it have?

Through the Christian centuries men and women who have had this experience have tried to explain the mysterious power and the significance of the Cross in divergent languages and terms. But the explanations have not been altogether satisfactory. But however inadequate and divergent the ways of explanation have been, the central experience, which they tried to clothe in language, was real and common to all of them. How, then, does the Cross of Christ work in such a wonderful way? Is there some magic power in it, as some uninformed Christians think? We have seen in the third chapter of this thesis that Jesus chose the Cross because He saw in it a special meaning for the accomplishment of His Messianic mission. And we have further seen that the Cross, on which Jesus

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[1] Kagawa, T., The Religion of Jesus, p. 85.

gave his life, was the connecting link between God and man. Paul saw in it a mighty reconciling power between God and man. How could the Cross become such a power?

In order to understand, partly at least, the significance of the Cross, we must, first of all, have some knowledge of the consciousness with which Christ confronted the Cross. There were two elements dominant in His mind, especially in His last tragic hours. First of these was His strong God-consciousness which Schleiermacher clearly brought out. The Messianic conception which He entertained was primarily the offspring of this consciousness. As the Fourth Gospel tells us, Jesus' purpose in the world was not to seek His own glory, but God's. He entered into God's inner life and understood perfectly, as no one else did, the will and the heart of God toward His wayward sons and daughters. He not only understood but had the same will that God might have had, the same feeling that God might have felt, toward His children who were going down the road to perdition, as Judas Iscariot did. He suffered with God for sinning people, on Mount Olivet, in Gethsemane, and finally on the Cross. What was it that made Him suffer so as to make the iron-hearted man burst into tears, to make "His sweat becoming as it were great drops of blood falling

down upon the ground," and so as to break His heart as to die earlier on the Cross than He otherwise would have done? Was it not the sins of the people, the sins of the world? Why did the sins of the people make Him suffer? Because He loved them. As parents suffer when their loving child goes wrong, so Jesus suffered with God for the wrong-doing of the people. When we think of the infinite love of Jesus, can we suppose that He would have fled when they came to arrest Him? Why did He not avoid the Cross? Because love does not mind the pain of the Cross and death. Let us not think that Jesus chose the Cross because He thought that the Cross had some magic power to save the people when He hung upon it. He was simply walking the way of love, and love for sinning people drove Him to the Cross. The Cross stands for the infinite suffering-love of God, in Christ Jesus, for the sinner.

The Cross as the symbol of the infinite love expresses the mind of God who is willing to forgive His children whenever they repent and come back to Him. The love that does not forgive when the one who did the wrong repents is not true love. Jesus by suffering on the Cross, instead of retaliating or resisting, showed adequately the willingness of God to forgive His children who have sinned.

The Cross as such has a mighty saving power.

On the Cross the divine love suffers with Christ in order that through this suffering He might draw all men unto Himself. "It was the revelation of the heart of God."[1] When we look up to the Cross, it, as a lens, gathers the rays of God's boundless love and melts our rebellious wills and evil desires. Thus it creates in us a new will and a noble desire. It makes us have a new attitude toward God. Dr Cadoux well says:

> "He who accepts Jesus' thought of God, finds a God whom he cannot but love. He is thus drawn back from the desires and activities that deny the goodness of God, so that the things that make God unreal to him are removed from his life, or rather he is drawn towards a realm of reality whose center is God."[2]

Thus through the Cross God and men are reconciled.

Until, however, we understand the other side of Jesus' consciousness we cannot fully understand the meaning of Christ's Cross. The writer of the Epistle to the Hebrews represents Christ as the High Priest. The function of the high priest is to offer sacrifice to God for the people, especially for the purpose of atoning for the sins of the people through the sacrifice. The high priest stands in behalf of the people before God. He is the

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[1]Brown, W.A., Beliefs that Matter, p. 135.
[2]Cadoux, C.A., The Gospel That Jesus Preached, p. 125.

mouth-piece of the people. He takes the sins of the people and asks God for the forgiveness of their sins.

This is precisely what Jesus did on the Cross, not in a ritualistic or legalistic sense, but in a vital and personal sense. He bore the sins of the world and proceeded to the altar of the Cross and asked God: "Father forgive them; for they know not what they do."[1] On the Cross Jesus completely identified Himself with sinful humanity, bearing the sins of the world. This is the psychology of the love we experience for those whom we dearly love. Jesus who had love divine sympathised and identified himself with us, who were groaning under the bondage to sin, in an immeasurably greater degree than we can do for our fellowmen. On the Cross He showed penitence for our sins, pledged obedience through his suffering, made a covenant with God that He would restore His brothers and sisters to the Father.

The Cross of Christ is too deep for us to exhaust the meaning of. But when we gaze at it and meditate the profound significance of it we can perceive, though not fully, that Christ's Cross stands for these two outstanding facts, namely, the love of God in Christ on the Cross; and the complete identification of Christ

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[1] Lk. 23:34.

with sinful humanity. When we look at the Cross, it, as an undimmed mirror, reflects our ugliness, lovelessness, ignorance of suffering love, all our impiety, and all our indescribable sins. At the same time it also arouses in us the intense feeling of penitence for our negligence in the past of the love of the Father. Thus it creates in us a new will, a new motive and a renewed heart.

"When I survey the wonderous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Thus we start a new life, shaking off the old selfish and rebellious life, and our life becomes

"Nearer, my God, to thee
Nearer to thee!
E'en though it be a cross
That raiseth me."

This is salvation, the salvation that Christ who died on the Cross gives to humanity, to us, to you and to me.

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